

The
Chicago Theological Seminary
REGISTER

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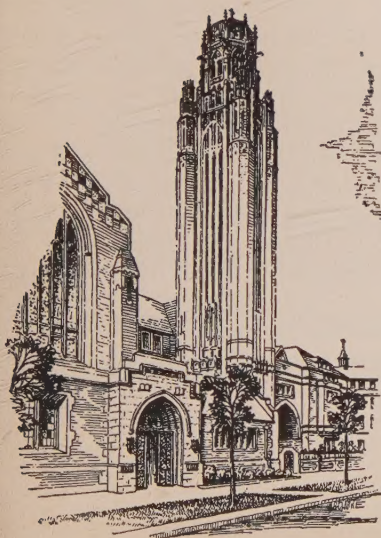
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To Get Ourselves Off Our Hands



In his story, called "A Raw Youth," Dostoevsky puts these profound words into the mouth of an old saint: "A man who bows down to nothing can never bear the burden of himself." God is not a luxury; he is a necessity. When man loses faith in God he worships humanity; when faith in humanity fails, he worships science, as so many are trying to do today. When faith in science fails man worships himself, and at the altar of his own idolatry he receives a benediction of vanity. Hence the tedious egotism of our day, when men are self-centered and self-obsessed, unable to get themselves off their hands. Only God, the eternal Other, is equal to the need of the . . . human soul. Dostoevsky himself found liberty, at last, in a final prostration of his soul, stripped and humbled, before God.

JOSEPH FORT NEWTON

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FRED EASTMAN, *Editor*

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The Insights of Jesus

Just: "He knew what was in man" - John 2:25.

By ALBERT W. PALMER

(The Baccalaureate Sermon, delivered in Graham Taylor Hall on June 4, 1933)

JOHNS GOSPEL says concerning Jesus, "He knew what was in man." This is one of those flashes of intuition concerning Jesus which characterize this subtle and penetrating book.

It explains his sorrow. Because he knew what was in man he was no shallow optimist. He knew the stupidity, brutality, and greed of men. You see it in his parables; there is a tremendous realism about them: the unjust judge, the wicked husbandmen, the man who sowed tares in his neighbor's wheat. And back of the parables was the real life which Jesus knew. Main street ran straight through the hill-top village of Nazareth! Jesus knew from experience the provincialism, the prejudices, the gossip, jealousy and back-biting, the ancient grudges, the slander, the selfish, hard-hearted greed of men. It all came to a climax in the drama of that closing week which culminated in the crucifixion: Anas and Caiaphas, Herod and Pilate, the betrayal by one disciple and the denial by another, the soldiers' mockery, the crown of thorns, the piercing nails—oh, he had no superficial sugary illusions about the evil possibilities of men!

Therefore, the future held no surprises for him either. Since he was no self-de-

ceived idealist, he would understand quite well a Nero or a Machiavelli. He could even read a modern newspaper with its daily chronicle of murder, robbery, betrayal, oppression, prejudice, and hatred, and say: "Yes, I know. Human nature is still the victim of the same diseases of the soul." He knew what was in man—it explains why he was "a man of sorrows and acquainted with grief."

But it explains his courage, also! He was no pessimist or cynic. He knew the best as well as the worst in human nature. Insight which sees the worst only is no true insight. "To see the best is to see most clearly," says James M. Barrie, "and that's a lover's privilege!"

This insight into the best comes out in his parables, too. They tell of the good Samaritan, the compassionate father, the good shepherd who lays down his life for the sheep. And, again, back of his parables lay his actual experience with life. He knew the nobler side of Nazareth. In Jerusalem he saw the poor widow casting her sacrificial gift into the treasury. At Jericho he recognized the just and generous soul within the troubled and wolfish-eyed little tax-collector. He rested contented and serene in the quiet and congenial home of Mary and Martha.

And so the future, too, contained no surprises for him. St. Francis of Assisi he has long since hailed as a faithful follower. John Bunyan and John Wesley, Carey, Judson, Schweitzer, Kagawa, Gandhi—he welcomes them and understands them. He was not only a man of sorrows, he was also a man of dauntless courage because of his insight into human nature, and faith in its possibilities for good. His insight kept him from cynicism and despair.

What were some of his insights? Four at least were fundamental and implicit in his whole philosophy and conduct of life.

The first of these was his *confidence in the existence and potential rulership of the better self in the life of every individual*. He saw beneath the surface to the latent, unreleased, nobler personality within and summoned it to rise up and take control. Back of the impulsive, unstable Simon he saw and awakened to ultimate mastery the rocklike Peter. Within Zacchaeus, the ostracized publican, he saw and called into control a self of prompt and retroactive justice and large generosity of spirit. Even within the enfolding disguise of seven diabolical lesser selves he penetrated to the inner sanctuary of the soul of Mary Magdalene where a saint lay hidden! It was this power to reach down below the conflicts of disorganized personalities and evoke a nobler, gentler self that made him move among demon-possessed and distraught souls as a healer of the sick and sorrowing.

The *significance of childhood* was another of his insights. Living in an adult-minded world, organized for adults and regarding childhood only as an incident, he recognized children and their significance in clear and vivid fashion. "It were better for a man that a great millstone were hanged about his neck and he were drowned in the depths of the sea, than that he should cause one of these little ones to stumble." . . . "Verily I say un-

to you, except ye turn and become as little children, ye shall in no wise enter the kingdom of heaven."

When I was in college the recapitulation theory was in complete possession of the field. We were taught that the individual repeated in brief the long history of the race and that childhood was a compressed version of human evolution. I don't know how far students of child psychology today would indorse that theory, fascinating as it is to play with when you consider the propensities of children to become tree-dwellers and cave-men, or when you observe the emergence of the age of chivalry early in the seventeenth year! But Benjamin Kidd has suggested a still more interesting and profoundly moving thing about childhood and that is that there is something prophetic about it. Children reach a certain perfection of physical beauty, a purity of complexion, delicacy of coloring and texture, and, with this, a capacity for recognition and obedience to life's highest and noblest ideals, that represents a step farther than the race at large has yet achieved. Adult life is, in some sense, a slump-back. And, though we try to preserve something of our earlier dream, we know that Wordsworth was right when he observed that "shades of the prison house begin to close about the growing boy." Jesus must have sensed all of this in his ahead-of-his-times emphasis on the sacredness and significance of childhood.

Jesus' third great insight was *the futility of force*. "The meek shall inherit the earth." "They that take the sword shall perish by the sword." "If any man compel thee to go one mile, go with him twain." "Forgive . . . until seventy times seven!"

This particular insight, because it is the peculiar need of our day, we view with the greatest skepticism. We depend far too much upon coercion. We have a childish

belief in the infallible wisdom of the majority and its right to have its way. A long time before we get to military and naval coercion we believe in coercion by "passing the motion." Our Quaker friends are wiser. They do not rush a motion through and "carry" it against the will of the minority. They have an impartial moderator who, at the end of the discussion, so I am told, brings in a written "minute" of the general viewpoint arrived at with due recognition to divergent opinion.

Of course in practical life perverse and obstructive minorities cannot be allowed to deadlock the world. There has to be some police power. Even physical force and coercion have a function to hold disruptive and anti-social elements in check while the constructive forces of reason, education, and religious values and ideals perform their slower but more fundamental tasks. But the peril of our day is an impatient disregard of persuasive, educational processes and a temptation to take the short-cut of coercion. That way madness lies—and Jesus knew it.

His fourth great insight was a sense of the *permanent and abiding value of the mystical in life*. In our secular and humanistic world we are apt to gloss this over and neglect it. We see the social implications of Jesus' gospel very clearly but we forget that the great Galilean social reformer was also a great mystic and when we cut the tap-root of his religious mysticism we leave him in the end a withered and fruitless influence in the world. It is noteworthy that the disciples never came to him and said: "Lord, teach us how to organize a campaign, or hold a committee meeting," but they did come to him one day and say: "Lord, teach us to pray!" They had seen the effect of mystic communion with God upon him and they had insight enough to realize that here was an inner secret of his sanity, serenity, and power. Wearied by the well-curb, he nevertheless

exerted himself to tell the woman of Samaria about one who "seeketh men to worship him in spirit and in truth," and from the cross itself he cries, "Father, into thy hands I commend my spirit."

It is not amiss on an occasion like this, I am sure, to call your attention to the fact that these four great insights of Jesus are pre-eminently the *pastoral* insights. The minister who can call to the better selves of men, however far down beneath the outer crust of worldliness or cynicism or despair; who can summon his community to exalt and serve the child; who can conduct his church and lead his church to help conduct the world on principles of tolerance, patience, loving understanding, and right reason; and, finally, who keeps open in his own life and in the services of his church those channels of mystical communion which make God a living force in life—such a minister is using pastoral insights which are close akin to the great bishop and shepherd of our souls.

How may insight be attained? Like happiness it is a by-product. It comes partly as the reward of experience—as someone has said: "Youth knows the rules but age learns the exceptions." And it takes insight to allow for the exceptions. But the experience must have been had in the school of unselfishness. Oh, to be sure, selfishness has its very terrible and uncanny insights but we are talking not of shrewdness and cunning but of the insights which bless the world. After all, the selfish man has only very limited insights. It is love which sees more deeply. There is more enduring wisdom in the end in a poor impractical Micawber than in a brilliant but selfishly unscrupulous Steerforth as all readers of *David Copperfield* will recognize.

Insight also is born of courage. Fear, like selfishness, may stimulate certain kinds of cunning and astuteness, but it blinds men to a large and well-propor-

tioned outlook. Nor is the highest insight possible except as stimulated and directed by faith.

Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.

Bid then the tender light of faith to shine,
By which alone the mortal heart is led
Unto the thinking of the thought divine.

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All this is beautifully summed up in *Caponsacchi*, a play based on Browning's *The Ring and the Book*. Here stands Guido before his judges. He is accused of murdering Pompilia, his beautiful young wife, and he admits it but protests he did it because she eloped with Caponsacchi, the priest. Caponsacchi, in turn, tells of how Guido married Pompilia for her money and how he rescued her and restored her to her parents. The judges are unable

to decide. They have worldly-wise experience which makes them easily accept Guido's version and yet Caponsacchi's story might be true; though, to their cynical world-blinded eyes, it would be passing strange and contrary to precedent. Then suddenly the curtain is rolled back disclosing the pope in his white robes sitting upon his throne. He has been there listening all the time! He rebukes his judges for their obtuseness and lack of discrimination, sends Guido to his well-merited punishment, and then, as the play closes, lays his hand in blessing on the priest, Caponsacchi, kneeling now, and sends him out once more to love and comfort and succor the souls of men!

It is such a Christ-like power of insight that I pray may come to you all in the work of the Christian ministry.

Christianity and the Social Will-to-Power

By ARTHUR E. HOLT

(The chief address at the opening exercises of the Autumn Quarter in
Graham Taylor Hall on October 3, 1933)

ONE week ago yesterday I went with a Mexican family from the sugar beet fields to bury their baby. I went because they did not have the money to secure the services of their priest. Because there was no money for hiring the services of a grave-digger, I paid for the digging of the grave myself. The baby had died without medical attendance, and six months before it had been born without medical attention. All because that process by which the nation gets its sugar does not allow enough of prosperity to trickle through to the man farthest down to enable him to secure what, for most of us, are considered the

American necessities of life. And yet the company to which our society has entrusted the manufacture of sugar on a capital investment of about fourteen million dollars has, since 1905, made profits of over one hundred and sixty million or an annual average of about six million. It has kept the farmer docile by threats of the operation of the law of supply and demand while using for its own protection every limitation of this law which tariffs and customs could contrive.

I have introduced this little piece of case material because it lifts up in rather bold relief a system against which the American people are rising in revolt. I do

not refer to this minor revolt whereby the people use the Democratic party to revolt against the Republican, although that to some people may seem quite terrible. Prior to the last presidential election in some hearings out in Iowa I asked a farmer if Iowa would go democratic. He replied, "When Hell goes Methodist." Well, Iowa went democratic and the Methodists haven't reported yet. This change in Iowa was quite catastrophic but the revolt of which I speak is more elemental. It is the revolt of the American people against the organization and philosophy by which it gets its daily bread.

This revolt which I believe is fundamental and widespread is a revolt against a system which allows such a small amount of national prosperity to trickle through to the many. It is also a revolt against the fictitious control exercised by the impersonal forces of society symbolized in the so-called law of supply and demand. On the other hand this revolt calls for a recognition that the social will of various groups has always been an integral part of our economic life and that this social will should be brought out into the open and be made to do obeisance to the public good. The will-to-power is seen as an inescapable factor in economic life.

I think I can illustrate the change which is coming from that rather sensitive body of public opinion and procedure which organizes around the process by which the city gets its milk supply. Several years ago I was a member of a Citizens' Committee which said that prices and conditions of work in the milkshed were determined by the law of common consent and not by the law of supply and demand. The history of this conviction on our part may be interesting to you. There was a time when the process of supplying milk was a very simple affair between a neighborly producer and a neighborly consumer. The producer had very good rea-

sons for not putting too many cow hairs in the milk because he didn't want the reputation for being a dirty neighbor. The consumer had very good reasons for not paying a niggardly price because he didn't want the reputation for being an old skinflint neighbor. The small boy, who bridged the distance between producer and consumer, had very good reasons for circumspect action because his social behavior was watched from both ends of the process. The social will for neighborliness even here was in control.

This process grew up. In the process of its journey to maturity an incident occurred which ought to have emphasized the importance of the will-to-power never absent from this process. An irate cow in the possession of Mrs. O'Leary kicked over a lantern and burned up the city of Chicago. The need for some kind of control over temper and wills ought to have become apparent at that time. As this process developed, however, it became the victim of a four-cornered group struggle for power. In the place of that original consumer neighbor there were 3,500,000 consumers who developed a very definite angle on the process. These 3,500,000 people wanted cheap and pure milk; their will was voiced through the city health department, sometimes by aldermen and mayor, who ran for office, promising cheap milk for the city's poor. The small boy who once bridged the gap between producer and consumer had now become a legion. He is represented by one hundred and fifty distributors who drive their competitive wagons up and down the streets of Chicago placing on your back door at an appropriate time in the morning a standardized bottle of pure milk. Some of these distributors are members of national organizations incorporated and capitalized at 200,000,000 dollars and they have their appropriate organization and their major body of objectives. But the story of the

elaboration of the small boy is not yet complete. He has become 12,000 members of the Milk Drivers Union—the highest paid labor union in the city—ably led and certain of its objective. Threatened on both flanks by the predatory inroads of gangdom it specializes on its own peculiar goal—the hours, wages, and conditions of work for union labor.

Faced with a threefold organization of the other factors in the process the farmer has organized in a fourth organization of 20,000 producers who carry on the activities of the milkshed about the city.

Now anyone who does not see in this a struggle for power has never felt the tension of price negotiation nor seen the steel-lined rooms of the milk drivers' headquarters.

But manifestly the process by which the public gets its milk supply cannot be the victim of a four-cornered struggle for power, each group of which focusses on its own welfare. Some agency viewing this process as a whole must come forward and in the name of an organic whole speak to each group a word of vocational responsibility. This group struggle must be brought out into the open and either by compulsion or by volition become a will for a total public good.

That which I have tried to illustrate in the small realm can be generalized on a larger scale. Back of a fictitious control by the law of supply and demand there has been discovered the social will as an integral part of the economic process and the determination to bring the social will out in the open and make it a will for the public good.

Now if we are to incorporate social will-to-power under a program of good encouraged or expressed by the government, we have laid a charge on the ethical resources of the nation which is stupendous. It is an interesting and sobering fact that in the same year in which we voted that we

could not regiment our national life in the matter of drink we decided that we could regiment it in the matter of food. An eminent authority has just said that American social organization has moved far ahead of American character resources. Another has said that for the first time in American history the business man has a chance to engage in business and be a Christian.

It would seem that if a motive different from the old fear of poverty is to be given to vocational groups then some new basis of responsibility must be found. It is at that point that men seem to be asking, Can the Christian religion come forward and undergird this process with its own resources for responsible living? Manifestly law and government soon reach the limits of their ability—the deeper reserves must be summoned to the duty of the hour.

Now when social thinkers are calling for a new disciplining and strengthening of the social will one asks, What are the churches as the organized expression of religion to do about it? If I were subject to melancholia I could give you five good reasons why the church is not going to do anything about it—why the church as a church will not lead a crusade:

The church must deal with old people, but the word of the crusader is, "Let the dead bury its own dead."

The church must deal with children, but the word of the crusader is, "Woe to those who give suck in that time."

The church carries a heavy burden of benevolence and those who carry such burdens must stay close to those who are benevolent.

The church is a cross-section of society and society does not crusade majority end foremost.

The church can always get a majority vote for old causes and when the economic crises come someone will always drag the

red herring of religious prejudice or of drink regulation across the road and the church will lose the trail of a great social wrong.

For all these reasons, I could maintain that the religious forces will remain inert in the present challenging situation. But melancholia is not a required attitude even if you are a teacher in a well-endowed seminary and are under obligation to prove that you are a liberal.

The Protestant churches in the United States have a defensible record in meeting three great crises in American life and there would seem to be a fair presumption that they can meet a fourth.

About 100 years ago the Protestant churches of the United States faced at the same time the problem of extension and reliance on voluntary support due to the complete disestablishment of the church. Not only must they rely on voluntary support but they were to maintain an educated and a married clergy at home and abroad. The success of this venture is one of the miracles of history. Not only did missionaries go up and down the length and breadth of the land but to the uttermost parts of the earth. They overplanted the world with churches, relying on voluntary support, and there were women who went with the men and a married clergy with family life became the norm for all Protestant churches. It was a great challenge and it was successfully met.

Again these churches faced the human need of education. A need growing out of the demand for an educated clergy and educated laity and an educated citizenship. The way that need was met is written in the history of American education. There was a time not far back when church-founded colleges bore half the burden of higher education in the United States. An investigation of degree-granting institutions supported by state funds showed budgets of about \$220,000,000,

but the budgets of degree-granting agencies supported by private foundations showed budgets of more than \$300,000,000. Now a very large number of these private institutions had a religious origin. It ought not to be hard for us to remember that the Baptists sat up nights with the University of Chicago and the Methodists with Northwestern University long before benevolence from non-sectarian sources began to flow in their direction. But not only did the churches stimulate the growth of educational institutions but in doing so they stimulated the desire to secure an education. It was in church homes that the ambition and sacrifice and the husbanding of resources took place which sent young America to college through a greater part of the last century. Education became a religious enthusiasm on the part of the American people.

Once again the Protestant churches faced the necessity of making war on those three racial scourges—prostitution, gambling, and intemperance—which had devastated other civilizations. The campaign carried on was a threefold one. It was an appeal to the individual will; they invoked the law and they created the young men and young women's Christian associations which made physical fitness a religious passion for American youth. Protestant religion outlawed those racial scourges by capturing the imagination of American youth for something better.

We are facing a fourth crisis in the life of these churches. There is evidence that a common body of conviction is forming. There is a convincing unanimity in the social statements of the religious groups of the United States, but the statements have not yet become a living passion. But the truth which they contain may yet be clothed in human form. The work of religion is not that of the state nor of the economist. The work of religion is to lure the will to a great passion by the use of

symbols and by the voice which comes from the tongue touched by the coals from the altar of God. I have faith to believe that the John Woolman or the John Wesley of the present day may yet come forward and that his spiritual home will have been the Christian church.

I began this talk with a story from the sugar beet fields. May I close with another story from the same place. Albert Dakin is a white-haired Scotch lawyer in a little town in northern Colorado. He graduated from the state university about the same time that I graduated from Colorado College. He completed his course in law and began its practice in the little town in the midst of the beet fields. He soon discovered that the great need of the farmers was not lawyers but facts which would implement their convictions. He became a research worker not for the big sugar company but for the poorly paying farmers' organization. He delved in congressional reports and volumes of finance. He armed his farmers with charts instead of pitchforks. One day a crisis arose in the beet fields—the farmers, hard pressed on every hand, were demanding more for the beets—a thousand of them gathered at the court house—the experts of the company were there to explain why it was not possible to allow more of prosperity to

trickle down to the man at the bottom. It was all going one way when some one called for Dakin and his charts. Facing the audience and unrolling his charts, he showed the profits of the company since 1905. As his remarks reached a climax he turned on the experts and said, "Experts, deny these figures" and not an expert answered. Facing the highly paid legal experts of the company he said, "Lawyers, paid to defend these companies, defend these profits" and not a lawyer spoke. Turning to the newspaper men he said, "Newspaper men who carry the boiler-plate furnished by the company, justify these profits" and not a newspaper man spoke. Facing once more the business men present he said, "Business men on whose books are carried the unpaid bills of these farmers do you defend the passing of so much of community income to a distant city?" And the business men were silent. Then turning to the farmers Dakin said, "These men by their silence justify your demands."

But the point of this story is in the fact that Albert Dakin teaches a class in social Christianity in the little Methodist church—its philosophy of life is his spiritual point of view—its fellowship is a home for his soul—its approval is to him both wages and food.

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*Religious Drama Department
Chicago Theological Seminary
5757 University Avenue*

Factors in Fellowship

By ROGER HAZELTON

(Mr. Hazelton, president of the Student Council, delivered the following address at the opening exercises on October 3, 1933)

ON BEHALF of the student council and of the entire student body I welcome you who are newcomers to the Seminary to the happy privilege of that mutual surrender and mutual enrichment which we call fellowship. You will soon discover, if you have not already, that we are very keen about this matter of fellowship here. Sometimes I think we are too keen about it. We talk it and committee it and mechanize it almost to death; yet in spite of our well-intended obstructions it persists in asserting itself as one of the most vitally real forces in our student life. I should like to suggest three channels in which genuine fellowship operates and through which we may bring it to a more effective and significant growth.

First, we are a fellowship of *scholars*. I find I must often fight for this point of view with myself and my fellow-students, as the distracting demands of field work and other properly called "outside" activities easily cause us to forget this basic and major emphasis of our group life. I am reminded of Phillips Brooks's advice to some Harvard theologues who came to him beset with this same perpetual problem of reconciling the apparent contradiction between study and what we so carelessly call "practical" duties: "For your own sakes, and for the sake of the people who are going to have to listen to you in the years ahead, when you are in seminary *study*, and don't fritter away your time and energy on the periphery of the distracting multiplicity of practical demands and duties." It is still true, though often unrecognized, that there is such a thing as

the love of learning for its own sake. "Truth is intrinsically exciting," as Professor Hocking told some of us last year. And this unpractical—I will not say impractical—search for truth belongs definitely in our fellowship, and refines and enlarges the cohesiveness of our group. We do not use the word "scholar" very often nowadays; we have substituted the word "student." Yet the older word had a more universal, more philosophic meaning which I would rather we had not lost. One may be a student of anything from enzymes to the Trinity, but a scholar has a world-view, a way of looking at life, which mark him as a large-scale observer of life as well as a participant in a small corner of it. We are part of a great university, proud to share its educational ideals and techniques. May we also share that scholarly, contemplative attitude toward life by which we become citizens in the world, yet not of it, and through which the meaningfulness of our fellowship is ennobled and deepened.

Then, too, we are a fellowship *dominated by a common purpose and a common loyalty*. It is the purpose which gives direction to the loyalty. We don't say much about it, but we constantly feel it to be one of the strongest bonds of our fellowship. We are not only part of a university; we are a homogeneous and self-defined group with its own ideals and interests. Our first loyalty, I wish to suggest, is here, at the focal point of our plans and purposes. Rear-Admiral Byrd once told us at college, "Loyalty is the greatest word I know." He was one who knew what loyalty meant.

It had held his band of men together through the caprices of sea and ice, through bitter cold and through gruelling and unnerving tests of physical and spiritual endurance. And this loyalty, which finds expression in Hilton Chapel, this unspoken yet deeply felt devotion of our minds and hearts, is the greatest adhesive power in our fellowship.

Again, we are a fellowship of *individuals*. That seems obvious but it isn't. If your experience duplicates mine during the first weeks of seminary life you will be swamped by things "social." You will find it easy to submerge yourselves in the life of the group; you will be led to seek explanations of all phenomena, and even the religious life itself, in social terms. Over against this let me set the advice a great teacher of mine, who is also a great poet, gave to some students beset with the same predicament: "First of all I want to be a person, and then I want you to be a person, and then we can all be as

inter-personal as we please." That is good advice. In a very real sense, it seems to me, our first obligation is to ourselves, and secondarily to our group. If we are to become fit instruments of the cause we serve, we ought to seek that inner perfection of personality without which we can never hope to transform society. Every social change is first an individual change. In the end that disinterested pursuit of perfection which Matthew Arnold called culture will be the means by which our social aims will be realized.

To this fellowship, then, of self-realization, of a binding common loyalty and purpose, and of a true scholarship which recognizes, as did Sophocles in the *Antigone*, that "wisdom is the supreme part of happiness," we cordially and heartily welcome you. We need your help. With it we may be able to build a little higher the unfinished structure of our fellowship, till we may all be truly members one of another.

The Power of Poverty

By JOHN T. McNEILL

(Dr. McNeill is Professor of the History of European Christianity in the Divinity School of the University of Chicago)

IN THE face of the collapse of our economic hopes we need not only to be busy about ways of social relief and reform, but also to seek and find for ourselves, as other generations have had to do, a religion for hard times. I hold no fellowship with those who say to the needy: "Destitution is good discipline; God will take care of you." I would gladly abolish poverty if I could; and if our new utopians can bring it about that each of us receives his twenty thousand dollars or its equivalent, earned in ergs, I shall try to earn my apportionment, and

shall accept it with gratitude exceeded only by my surprise. But the indications are that we shall yet wander some time in the wilderness before we reach the land that floweth with milk and honey.

Without abandoning our efforts to find the way thither, we greatly need to steady our souls meanwhile with such philosophy and religion as we can summon. In the scarcity of bread surely man cannot live by bread alone. One consideration that I find helpful is the strange fascination of poverty for religious men.

Why is it that men and women deeply

affected by religion have sometimes felt the conditions of poverty necessary for their religious life? Why have they deserted the quest of wealth and comfort, or bestowed all their goods to feed the poor?

Their motives have been varied, and not all admirable. Some have chosen this course out of pure charity, seeking to relieve the wants of others. Some have prudently calculated that by denying themselves the delights of this world they would secure immeasurably greater joys in a future life. Some have felt strongly the motive of safety: the houses of the poor are not robbed; their children are not kidnapped. Some, when the reputation of poverty was a means of securing influence and power, have pursued this course to gain these worldly ends. Some have turned in disgust from the distasteful vulgarity of the wealth-seeker's manner of life. Some have perhaps been chiefly moved by the desire for that inward sense of power that comes from renunciation, and to attain a maximum of freedom from the yoke of material things. The slaves of wealth are often its possessors. Poverty seems often to yield a power which is "soul-force."

Nearly twenty-five years ago, addressing a hall full of undergraduates of whom I was one, Rudyard Kipling said something to this effect: "If you have to earn your living, earn it with your left hand, and keep your right hand free for your proper business in life. If you become immersed in the tasks of acquiring wealth, some day you will meet a man who is indifferent to worldly gain, and if you enter the contest with him you will discover that his little finger is thicker than your loins."

Wessel Gansfort had a friend among the Franciscans who became Pope Sixtus IV. When he sent his congratulations to the new pope, he was asked to name a boon which Sixtus might bestow upon him. To the surprise of worldly ecclesiastics, instead of asking a fat benefice, the

great scholar requested only a Hebrew and a Greek bible from the Vatican Library. In this gift he found happiness; and the incident is one of those revelations of character by which "our hearts in glad surprise to higher levels rise."

Martin Luther, unlike the medieval exponents of poverty, was no ascetic but a family man. In Bacon's immortal phrase, he had given hostages to fortune. Leader of a world-movement of reform, he never extricated himself from poverty. He once took his household pewter to the pawnshop. When he received, unasked, a gift of clothes from the Elector John, he replied: "I respectfully beg Your Electoral Grace not to believe those who say I am in want." He will wear the black coat that has been sent, in honor of the donor, though it is much too fine for a poor man like him; but since others are in greater need of the Elector's philanthropy, "I hope Your Grace will henceforth wait until I ask." Had Luther turned aside in his career to secure his economic position, he would have lost not a little of his greatness in our eyes.

John Calvin lived among enterprising business men. He could raise money from them for a hospital and for a famous academy. But he refused increases in his meager salary. And when he died Pope Pius IV remarked of him, "The strength of that heretic lay in the fact that he cared nothing about money." As one heretic to others I may suggest that that for heretics this is a valuable idea.

John Wesley spent his life in a strenuous mission to the forgotten man in England. He aroused the power of the masses to action that was not injurious but immensely beneficial to the whole body politic. In 1791, as one of his biographers has observed, he was carried to his grave by six poor men, "leaving behind him a library, a well-worn gown, a much abused reputation, and the Methodist Church." Far be-

yond the great church he founded his influence has blessed the modern world. If he had left his apostolic saddle to accumulate a fortune, he would have weakened his power and dimmed his glory.

About the same time Robert Burns was teaching the poor folk of Scotland to respect themselves, to appreciate their own manhood. Unlike the others I have mentioned, Burns did not choose poverty: poverty chose him. He shared to the full the toil and want of the Scottish crofters. But with high heart he wrote:

Is there for honest poverty
That hangs his head and a' that?
The coward slave,—we pass him by;
We dare be poor, for a' that!

Dare we be poor? If we must be poor, it is better that we keep the spirit of daring.

I have no liking for poverty; but I have untold admiration for those who bear it without whimpering. Poverty is tragic only when it paralyzes the soul. It may reach a stage when that is the only result possible. But let us keep our souls alive as long as we may, remembering the saints and worthies who have lived by a faith or philosophy that lifted them above the level of those who when they lose wealth lose all. If we can climb to, and dwell on, the higher level, we may, in this distressful time, make an incalculable contribution to the morale, and to the moral welfare, of humanity.

A Technique for Reading Biographies

By FRED EASTMAN

I ASSUME that you have had a taste of the joys of reading biographies and want more. You have found in it the fun of the chase as you have tried to search out not only the facts of a great man's life but the sources of his power. You have found, too, that in the reading of biographies you can make new friends as Albert Schweitzer made friends with Goethe who lived more than a century earlier. You have found new courage as you have seen other men and women facing the same struggles and handicaps that you face. And now you want more.

If you were a layman you would probably be content to pick up a biography, read it, and lay it down. But a minister must make greater use of such reading. He must so store it away in his subconscious that he can call it up again for all sorts of uses, especially when he wishes to

prepare a sermon or address. He must go farther—unless he is willing to lose much of the juice of the fruit—and makes notes as he reads and classify those notes so that he can lay his fingers upon them when he needs them. To suggest a technique for such reading is the purpose of this article.

Two questions naturally arise in the mind of any minister who has decided to explore further the joys of reading biographies: How go about it to get the most out of it? and What lives are most worth exploring?

Here is a method which may be found useful in answer to the first question: Take fourteen cards, or small sheets of paper, when beginning to read a biography. At the top of each write one of the following sub-heads and then as you read classify your notes accordingly, putting down

under each sub-head the data most worth remembering.

1. **Heredity.** Father, mother, and other forebears.
2. **Early environment.** The nation and times. Home and local community. School. Church. Personalities.
3. **Later environment.** Home and family. Friends. Other elements.
4. **Purpose.** Note the various purposes by which the character steered his life's activities. Did he come finally to center his efforts around a single purpose? What was it?
5. **Opposition.** Who or what opposed him and why?
6. **Handicaps.** Physical, social, and economic.
7. **What did he do?** His most notable achievements.
8. **What did he say?** Characteristic utterances.
9. **Dramatic or vivid scenes of his life.**
10. **Religious beliefs or convictions.**
11. **Failures.** Vocational and personal.
12. **Personality.** Dominant moods and attitudes.
13. **Sources of his power.** Your own judgment as to the relative importance of such sources as heredity, physical endowment, home influences, friends, religious convictions, and prayer, meditation, singleness of purpose, hard work, self-discipline, knowledge, freedom from financial cares, super-normal experiences such as visions, trances, and the like, other factors.
14. **Bibliography.**

I would hardly be bold enough to suggest the above outline for use beyond my own classes in biographies except for this fact: I submitted it to the late Gamaliel Bradford, dean of American biographers, and I shall always prize the letter he wrote in comment upon it and upon the syllabus which I shall include below. He said:

.... I am exceedingly interested in the questions in your Outline, for it is just precisely on that line that I have been doing my own biographical work for the last twenty years. Your syllabus is admirably selected and I should not feel disposed to criticize it, if I were competent to do so. Also, if you feel as I do, that the most valuable function of the minister today, or in any day, and one that has too much been allowed to lapse, is the work with individual souls, I should strongly recommend an extensive study of such spiritual directors as Saint Francis of Sales (see my portrait of him in *A Naturalist*) and Fenelon. They seem to me of the greatest value not only to the minister but to the biographer, both for their extraordinary opportunities of searching into souls and for the delicate tact in the use of such opportunities.

The advantage of such an outline is not only that it helps in preserving one's notes, but it frees one in part at least from the prejudices and biases of the biographer. It helps separate the facts from the opinions. Until recently few biographers seemed to think it necessary or desirable to keep their own opinions and biases in the background. Moreover, when you have accumulated half a dozen such outlines from the reading of as many lives you have the fun of comparing them—their respective heredities, home influences, loves, purposes, and religions.

As for the lives most worth exploring, a systematic selection will probably yield more than a haphazard one. One might select doctors, for example, as Paul de Kruif did in *Microbe Hunters*, or *Wives* as Gamaliel Bradford did, or *Twice-Born Men* as Harold Begbie did, or *Makers of Freedom* as Eddy and Page did, or business men, or scientists, or any other category of particular interest. Perhaps the best selection to begin with is one based on the centuries, the lives in each country classified under four such heads as statesmen, scientists, religious leaders, artists (writers and philosophers might be included along with artists as interpreters of life). Anyway, Table I is a try at it.

The Chicago Theological Seminary REGISTER

TABLE I
A CLASSIFIED LIST OF BIOGRAPHIES

Religious Leaders	Statesmen	Scientists	Artists, Writers, Philosophers
Hildebrand, 1015-85 Anselm, 1033-1109 Bernard, St., 1091-1153 Becket, a' Th., 1119-70 Dominic, St., 1170-1221 Innocent III, 1161-1216 Francis, St., 1182-1226	Saladin, 1137-93 Langton, S., 1150(?) - 1228	11 ⁰⁰	Abelard, 1079-1142
Aquinas, Th., (?) 1227-74(?) Wm. of Occam, 1270-1349	Louis IX, 1216-70	12 ⁰⁰	Bacon, R., 1214-94 Dante, 1265-1321 Duns Scotus, 1265-1308 Giotto di Bondone, 1266-1337 Marsilio of Padua, 1270-1343
Wyclif, 1324-84 Huss, 1369-1415		13 ⁰⁰	Petrarch, 1304-74 Boccacio, 1313-75 Chaucer, 1328-1400 Froissart, 1337-1410 Th. a' Kempis, 1380-1471 Fra Angelica, 1387-1455
Jean d'Arc, 1412-31 Savonarola, 1452-98 Luther, 1483-1546 Zwingli, 1484-1531 Cranmer, 1489-1556 Loyola, 1491-1556	Machiavelli, 1469-1527 Wolsey, 1471-1530 More, T., 1478-1535 Hutten, Ulrich v., 1488-1523 Henry VIII, 1491-1547	14 ⁰⁰ Columbus, Christopher, 1446-1506 Copernicus, 1473-1543	Caxton, 1422-91 DaVinci, 1452-1519 Erasmus, 1466-1536 Michelangelo, 1475-1564 Raphael, 1483-1520
Xavier, 1506-52 Calvin, 1509-64 Knox, J., 1513-72 St. Teresa, 1515-82 Cartwright, Th., 1534-1603 Francis de Sales, 1567-1622 Ussher, 1581-1656 Robinson, Jn., 1575-1625 Hutchinson, Ann, 1590-1643	William Silent, 1533-84 Elizabeth, Queen, 1533-1603 Raleigh, Sir W., 1552-1618 Gustavus Adolphus, 1594-1632 Cromwell, 1599-1658 Eliot, Sir Jn., 1592-1632	15 ⁰⁰ Galileo, 1564-1642 Kepler, (?) 1571-1630 Descartes, 1596-1650	Tyndale, (?) - 1536 Cellini, 1500-71 Bacon, 1561-1626 Marlowe, 1564-93 Shakespeare, 1564-1616 Rubens, 1577-1640 Hobbes, 1588-1679 Van Dyck, 1599-1641
Eliot, Jn., 1604-90 Williams, Roger, 1604-83 Fox, Geo., 1624-91 Bunyan, J., 1628-88	Louis XIV (France), 1638-1715 Penn, William, 1644-1718	16 ⁰⁰ Pascal, 1623-62 Newton, I., 1642-1727 Leibnitz, 1646-1716	Rembrandt, 1606-69 Milton, 1608-1574 Bossuet, 1627-1704 Dryden, 1631-1700

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TABLE I—(Continued)

Religious Leaders	Statesmen	Scientists	Artists, Writers, Philosophers
Marquette, J., 1637-75 Mather, Increase, 1638-1723 Baxter, R., 1651-91 Fenelon, 1651-1715 Mather, C., 1663-1728 Swedenborg, 1688-1772	1600— Marlborough, Duke, 1650-1722 Walpole, 1676-1745	Continued	Locke, 1632-1704 Spinoza, 1632-77 Wren, C., 1632-1723 Rousseau, J. B., 1670-1741 Handel, 1684-1759 Bach, 1685-1750 Voltaire, 1694-1778
Wesley, J., 1703-91 Edwards, Jonathan, 1703-58 Wesley, C., 1707-88 Whitefield, Geo., 1714-70 Brainerd, D., 1718-47 Woolman, Jn., 1720-72 Raikes, Robert, 1735-1811 Asbury, Francis, 1745-1816	1700 Franklin, 1706-90 Frederick II (the Great), 1712-86 Blackstone, 1723-80 Clive, R., 1725-74 Burke, Ed., 1729-97 Catherine the Great, 1729-96 Washington, 1732-99 Hastings, W., 1732-1818 Jefferson, 1743-1826 Mirabeau, 1749-91	Herschel, Sir Wm., 1738-1822 Lamarck, 1744-1829 Laplace, 1749-1827	Johnson, S., 1709-84 Hume, 1711-76 Rousseau, J. J., 1712-78 Diderot, 1713-84 Reynolds, Sir J., 1723-92 Kant, 1724-1804 Goldsmith, 1728-74 Paine, Thos., 1737-1809 Goethe, 1749-1832
Carey, Wm., 1761-1834 Schleiermacher, 1768-1834 Owen, R., 1771-1858 Cartwright, P., 1785-1872 Judson, Ad., 1788-1850	1750 Madison, J., 1751-1836 Lafayette, 1757-1834 Hamilton, Alex., 1757-1804 Nelson, Adm., 1758-1805 Monroe, J., 1758-1831 Pitt, Wm., 1759-1806 Robespierre, 1759-94 Wilberforce, 1759-1833 Napoleon, 1769-1821 Wellington, Duke, 1769-1852 Metternich, 1773-1859	1750 Audubon, 1780-1851 Stephenson, Geo., 1781-1848 Faraday, 1791-1867 Herschel, J. F. W., 1792-1871	Maimon, 1754-1800 Mozart, 1756-91 Burns, R., 1759-96 Schiller, 1759-1805 Beethoven, 1770-1827 Hegel, 1770-1831 Scott, Wm., 1771-1832 Lamb, 1775-1834 Landor, W. S., 1775-1864 Byron, 1788-1824 Schopenhauer, 1788-1860 Shelley, 1792-1822 Arnold, Th., 1795-1842 Carlyle, 1795-1881
Newman, J. H., 1801-90 Young, Brigham, 1801-77 Bushnell, 1802-76 Livingstone, D., 1813-73 Beecher, H. W., 1813-87 Eddy, Mary B., 1821-1910 Bliss, Daniel, 1823-1916	Cobden, 1804-65 Disraeli, 1804-81 Garibaldi, 1807-82 Lincoln, 1809-65 Gladstone, 1809-98 Cavour, 1810-61 Bismarck, 1815-98 Adams, Henry B., 1838-1918	1800 Darwin, 1809-82 Mendel, 1822-84 Pasteur, 1822-84 Huxley, 1825-95 Burroughs, Jn., 1837-1921 Edison, 1847-1931 Trudeau, 1848— Burbank, 1849-1926	Macaulay, 1800-1859 Hugo, V., 1802-85 Emerson, 1803-82 Sterling, J., 1806-44 Mill, J. S., 1806-73 Mendelssohn, 1809-47 Tennyson, 1809-92 Liszt, 1811-66 Dickens, 1812-70

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TABLE I—(Continued)

Religious Leaders	Statesmen	Scientists	Artists, Writers, Philosophers
Booth, Gen. Wm., 1829-1912 Brooks, Ph., 1835-93 Abbott, Lyman, 1835-1922 Gladden, Wash., 1835-1918 Moody, 1837-99 White, Alex., 1837-1921	Churchill, Lord, 1849-95	Continued	Browning, 1812-89 Marx, K., 1818-83 Kingsley, 1819-75 Eliot, Geo., 1819-80 Whitman, 1819-92 Ruskin, 1819-1900 Spencer, 1820-1903 Nightingale, F., 1820-1910 Arnold, Mt., 1822-88 Dostoevsky, 1822-81 Renan, E., 1823-92 Ibsen, 1828-1906 Tolstoy, 1828-1910 Ingersoll, 1833-99 Twain, M., 1835-1910 Morley, Jn., 1838-1923 Tschaikowsky, 1840-93 Hardy, 1840-1928 James, William, 1842-1910 Jeffries, R., 1848-87
Taylor, Graham, 1851- Washington, Bk. T., 1855-1915 Addams, Jane, 1860- Rauschenbusch, 1861-1918 Jowett, 1864-1923 Steiner, Ed. A., 1866- Rasputin, 1871-1916	Gompers, Samuel, 1850-1924 Rhodes, C., 1853-1902 Wilson, W., 1856-1924 Roosevelt, 1858-1919 Baldwin, Wm. H., 1863-1905 Lenin, 1870-1924 MacDonald, J. R., 1866- Mussolini, 1883- 1850	Osler, Wm., 1849-1919 Pupin, 1858- Marconi, 1874- 1850	Stevenson, R. L., 1850-94 Drummond, H., 1851-97 Palmer, Alice F., 1855-95 Barrie, J. M., 1860- Bok, E., 1863-1929 Keller, Helen, 1880- Mansfield, K., 1890-1923

Bibliographies on these lives may be found at the end of the articles concerning them in the *Encyclopædia Britannica* or any other good encyclopedia. A short introductory list of biographies, most of them available in dollar editions, will be sent free upon application to my office

in Chicago Theological Seminary, Chicago, Illinois.

Meanwhile a stream of new biographies is pouring from the presses. For those who have tasted its waters it is a stream of potential friendships, of self-culture, of inspiration, and of joy.

Miles Curtis Egbert

(In a tragic automobile accident three days after his graduation Miles Egbert lost his life. His fellow-students here record their appreciation of him and the challenge his personality left upon them.)

The Great Artist of life, having completed another picture, has removed it from his human workshop into the inner chamber of the Eternal. We who have watched the painting of the picture now stand by wondering, asking why it must be taken from us. Yet that picture—the life of Miles Egbert—leaves us a challenge which will continue through death.

We who have known him best have found in him a genial comrade, a sympathetic friend in serious and in lighter moods, a penetrating thinker, a devoted idealist, and a man of courageous vision.

Whereas, we feel keenly a personal loss at his death, and thereby being the more able to understand the greater loss sustained by the members of his family, and

Whereas, we recognize the irreplaceable loss to the Christian Church and in particular to the New England Congregational Church in the early close of this life rich with qualities of potential leadership and usefulness, be it hereby

Resolved, by the students of The Chicago Theological Seminary, that we extend our most sincere sympathy to the family, bearing its loss so bravely, and to the New England Congregational Church, to which he gave so freely of his energetic and courageous devotion, and be it further

Resolved that these resolutions be sent to the parents, to the New England Congregational Church, to The Chicago Theological Seminary Register, and that they be placed in the minutes of the Student Council.

CLYDE H. WILCOX
ROGER HAZELTON
Committee

Alumni Notes

Compiled by BENJAMIN W. ROBINSON

1933. *Leland Carlson* is teaching History and Greek at North Park College.

1933. *Fred Hall* has been called to the Avoca field, Nebraska.

1933. *Paul W. Mallory* is pastor of the Congregational Church at Grandville, Michigan.

1933. *Richard M. Steiner* teaches at Grinnell College the courses formerly given by his father, Professor E. A. Steiner.

1933. *Clayton Stowe*, who married Mary Evelyn Webb in Hilton Chapel on August 21, will be ordained on November 6 at Rosendale, Wisconsin.

1933. *J. Richard Wagner* was ordained at Collbran, Colorado, October 15.

1933. *Clyde Wilcox* has been called to the church at Allegan, Michigan, and will be installed on November 3.

1932. *Charles Bissey*, pastor of the Congregational Church at Chamberlain, South Dakota, was ordained on October 13.

1932. *Myra* and *George Drew* became the parents on April 4 of a seven pound, three and one-half ounce baby girl. Her name is Barbara Ann.

1932. *Kendrick Grobel* is still in Heidelberg, studying with Professor Dibelius. His new address is Bergstrasse 53. Why don't you write him a letter? He has been doing some interesting traveling across Europe between terms.

1932. *James Mead's* ordination will take place on October 31 at Grand Rapids, Michigan.

1931. *James S. Caskey* has been called to the First Congregational Church in Wahpeton, North Dakota. He and Genevieve will live at 318 Sixth Street.

1931. *Chester B. Fisk*, South Shore Church, Chicago. Chester is a proud father, and Margaret a proud mother. Charles Palmer Fisk, named after his two grandfathers, was born on June 13. He has a habit of smiling and laughing in spite of national and international situations.

1931. *Masao Morikawa*, who since his return to Japan has been hard and effectively at work in the president's office at Doshisha Uni-

versity, reports his engagement to Miss Sachi Maruyama, a graduate of a private college in New York, whose home is in Yokohama.

1931. *Frederick and Rose Ringe*, Aurora, Indiana, write, "An important event in our personal lives took place on October 22, 1932, when our daughter, Marianne Rose, was born. So far she has been a very proper preacher's daughter!"

1930. *Joseph F. King* is to be ordained in October. The event will be history before you read this. He and Helen are happy in their new location, the Plymouth Congregational Church at Lawrence, Kansas.

1930. *Walter C. Giersbach*, who received his doctorate last June in Dean Mathews' department, Christian Theology and Ethics, has been called to the Millard Avenue Congregational Church in Chicago.

1930. *Herbert G. May* had the good fortune to view an annular eclipse of the sun at Jerusalem. He has written a most remarkable account of the impressive experience.

1930. *John Mayne* and the Congregation of "The Little Old Church in the Valley," Spring Valley, Illinois, are successfully rebuilding their church, the original structure having been destroyed by fire in March, 1932. The cornerstone was laid on June 11, and the completion of the new building is expected by early fall.

1929. *Malcolm K. Burton*, son of Dr. Charles Emerson Burton of New York City, has begun work in his second pastorate, the Congregational Church of the Pelhams, Pelham, Westchester county, New York, and preached his first sermon at his new charge on Sunday morning, September 17. His first field was at Massena, New York, where he has been for four years.

1929. *Robert C. Kemper*, Alton, Illinois, was married to Virginia Mae Owens October 8 in St. Louis. We extend our greetings and best wishes.

1926. *David McKeith, Jr., and Miriam Scheibe McKeith*, Hartford, Connecticut, are happy over the coming of David III on July 31.

1922. *Clifford Manshardt*. The Nagpada Neighborhood House Report of the sixth year of work, from February 1932 to 1933, indicates an extensive and strong program under the direction of Dr. Manshardt. In spite of economic distress and unemployment, political uncertainty and communal riots, the work in education, health, recreation, neighborhood and public service has not only been maintained, but also strengthened and enlarged.

1920. *Ralph Noyce* reports that with the arrival of Ralph Harold on February 7, the Noyces have a complete male quartet, Donald Sterling, 10, Gaylord Brewster, 7, and Robert Norton, 5.

ADDITIONAL ITEMS—1932-33

(Received too late for classification above.)

Helen Boyd has accepted a position as State Director of Religious Education and young people's work with the Congregational Conference of Michigan, with headquarters at Lansing.

Floyd Q. Davidson is being ordained on October 27 at Somonauk, Illinois.

Herbert Loomis has been called to the First Congregational Church at Lorain, Ohio.

Thomas Marsh has been invited to teach English and public speaking in Southwestern University at Dallas, Texas.

Evah Ostrander has accepted a position in the business department of the Seminary.

Isabelo Pacquing sailed for the Philippine Islands from San Francisco on October 20.

The Keenan Sheldons are serving a church in Oklahoma City, Oklahoma.

Girgis Suliman has returned to Egypt, after study at Oberlin.

DECEASED

1872. *Darius Bullock Scott* passed away November 1, 1932.

1887. *Rhys R. Lloyd*, pastor of churches in Chicago and Geneva for several years and professor of New Testament Greek at the Pacific Theological Seminary in California for ten years, well known as author and lecturer, passed away April 20, 1933, at his home in Chicago.

1893. *Allan A. Tanner*, returned Congregational minister and student of world social affairs, died from a sudden heart attack at his home in Tampa, Florida, on March 4, 1933.

1898. *Charles L. Fisk*, widely known in Congregational work, passed away on May 25. He was the father of Mrs. Walter C. Giersbach and Chester B. Fisk.

1933. *Miles Egbert* was killed in an automobile accident three days after graduation, June 10, 1933.

Choir Music Rental Service

The Chicago Theological Seminary, through its Music Distribution Plan, now furnishes a weekly supply of the finest religious choral music to 50 churches in the Middle West, at the low rate of \$18.00 a year. Would your church like to subscribe?

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The Chicago Theological Seminary

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Chicago, Illinois

Book Reviews

CHRISTIANITY AND THE CRISIS

Edited by Percy Dearmer. London: Victor Gollancz. (Obtainable from Albert Britnell, Book-seller, Yonge St., Toronto.) 608 pp. \$1.50 (Canadian).

"What has the church to say in the face of the present unemployment, hunger, financial chaos, economic disorder, international mistrust, and oppression in many countries?"

Here is a book by a remarkable array of British religious leaders which seeks to answer this challenging question. Some of the contributors are well known here, such as Maude Royden, A. Herbert Gray, and H. G. Wood, who taught in our summer school two years ago. Others are very outstanding figures in English life, such as the archbishops of Canterbury and York. It is a strong team of Anglicans and non-conformists, who under Percy Dearmer's able editorship have undertaken to analyze the present world-situation and present the Christian message for it.

"Christ or Chaos" is the introductory dilemma and the picture of the present chaos is ably presented in Part One under the heads of the intellectual and moral confusion, the confusion in literature, the social and economic confusion, and the confusion in international relations. Then comes Part Two with its analysis of what Christianity really is, and Part Three, which presents the Christian solution, including a consideration of various alternatives.

I bought this six-hundred-page book in Canada for only \$1.50 and I don't know where one could find a more complete revelation of the contemporary British religious mind for so modest a sum! What a great service if some truly great and widely representative book of American thought aimed squarely at the present situation here could be assembled.

ALBERT W. PALMER

RICHMOND HILL SERMONS

By J. D. Jones. New York: Harper & Bros. 285 pp. \$1.50.

Richmond Hill is the name of the church in Bournemouth, England, where the Interna-

tional Council of Congregational Churches was held in 1930, and J. D. Jones, the Nestor of British Congregationalism, is its pastor.

This volume of sermons will be especially valuable to American preachers by way of contrast for its distinctly British quality. There is a scriptural atmosphere and background and there are overtones of a great literary tradition which characterize British preaching at its best.

This book contains expository preaching of a high order. A pre-communion sermon like "Will He Come to the Feast?" for example (to pick one almost at random) is a model in its texture, its progressive thought, and its spiritual insight.

ALBERT W. PALMER

MUST WE ALL BECOME ATHEISTS?

By Ezra Albert Cook. Grand Rapids: The Latimer Press. 245 pp. \$1.50.

In spite of its somewhat journalistic title this is a well-wrought-out book, carefully thought through and written with beauty of style and cogency of reasoning. And does not the urgency of our day for vigorous constructive theistic thinking justify a title calculated to attract the attention of readers who are puzzled or bewildered amid the cross-currents of modern thought? It is a shame that so able and timely a book was not recognized and seized upon by some outstanding publisher with a national circulation instead of being issued so modestly by a local publisher who, though he has done a good job of printing, necessarily lacks the machinery for publicity and widespread sale.

The book is fascinating in its honesty and its wide sweep of illustrative material, and unique in its challenging series of footnotes where an anonymous "young critic," a sort of modern Elihu, takes issue from time to time with the author's argument. One could wish that every minister might read the chapters on "The Collapse of Mechanism" and on "A Good God in a Bad World."

Dr. Cook graduated from The Chicago Theological Seminary, won the fellowship in

his class which gave him his opportunity for study abroad, and took his Ph.D. in Germany. He is now a Congregational minister in Grand Rapids.

ALBERT W. PALMER

AMERICAN PREACHERS OF TODAY

By Edgar DeWitt Jones. Indianapolis: Bobbs-Merrill. 317 pp. \$2.00.

This book contains a series of thirty-two intimate appraisals of outstanding American preachers of today. They come from many different denominations and quite opposite theological camps. Fosdick, of course, heads the list but Mark Mathews and Clarence Macartney are here too, as are also Father Coughlin, Rabbi Wise, and John Haynes Holmes.

The sketches are remarkably well done. One wonders how Dr. Jones could possibly have known these men well enough to produce such remarkably accurate pen portraits. Of course I don't know them all, but I am judging by the ones I do know. Take the little sketch of Charles R. Brown, for instance, or the very discerning description of Charles Clayton Morrison, whom most people think of as an editor and forget that he is also a great preacher—and a member of our Seminary faculty as well!

There are many hints as to the homiletic art to be gathered from such a book as this and all the more likely to get across because they are not presented as abstractions but are incarnate in some contemporary master of the craft. It ought, therefore, to raise the level of preaching among those of its readers who possess powers of self-criticism. If there is any criticism on the book itself, it is that it is not sufficiently critical. The praise is not fulsome to be sure, and the points to be commended are judiciously selected. The book is discriminating but urbane and irenic. And, after all, it's better not to criticise a man until he is dead! Just try it and you'll learn why!

ALBERT W. PALMER

PREACHING VALUES IN THE OLD TESTAMENT
IN THE MODERN TRANSLATIONS

By Halford E. Luccock. Abingdon Press. 332 pp. \$2.00.

There being no adequate modern homiletic commentary on the Old Testament, this book

is to be welcomed as an admirable substitute. It shows how the Old Testament may be used in preaching without turning the sermon into a lecture on archeology. On the other hand, it makes the Old Testament live by linking it up to contemporary experience while, at the same time, it gets at many a modern sophistry and evil more effectively by using the keen insights and marvelously effective thrusts of the writers of a bygone age. Sometimes this marriage of modernity and ancient wisdom is made strikingly effective by the highly imaginative and dramatic titles. Take, for instance, "A God Who Does Not March," or "The Ultimate Decency of Things," or "The Strolling Simpleton," or "The Curse on the Mentally Deaf," or "The Trinity of Hell."

Every alert preacher is looking for some book that will quicken his homiletic imagination and put new spirit into his preaching. This is the book!

ALBERT W. PALMER

THE PLAIN MAN SEEKS FOR GOD

By Henry P. Van Dusen. New York: Scribner's, 1933. 213 pp. \$2.00.

Pitt Van Dusen brings to the study and exposition of theology the instincts of a dramatist. The drama furnishes him with his most satisfying figure for thinking of God. God is the Divine Dramatist. He reaches this conception of God after a careful analysis of the facts of nature and of human values. His examination of the former follows the lead of men like Whitehead, Lloyd Morgan, and Pringle Pattison. He has an unerring eye for the high lights in the thinking of these philosophers of science and uses them with artistry and persuasive power. In the realm of human values A. E. Taylor and W. R. Sorley have contributed much to his thought.

His inductive approach to the idea of God is studded with brilliant suggestions; such, for instance, as his treatment of the specious simplicity of monism, his illuminating account of the levels of prayer, his crisp summation of a comprehensive philosophy of nature. He takes so little account, however, of alternative interpretations that the reader is left wondering whether the solution is as easy as the author makes it appear to be.

Such, in intention at least, is Professor Van Dusen's aim. Having spent several years building up a carefully reasoned inductive argument for God he has come to recognize its inadequacy. So he discards this approach as intellectually and practically unsatisfactory. For it he substitutes the religious approach to God. This shift forms the dramatic climax of his volume. From this point on he starts with God. God is the beginning not the conclusion of the quest of the ages. My chief regret is that this restatement of the doctrine of Grace is not ampler.

A. C. McGIFFERT, JR.

REPUBLICAN RELIGION

By G. Adolph Koch. New York: Holt, 1933. 334 pp. \$3.00.

This book represents the first effort to deal with one of the most obscure phases of religious thought in America. The ethical criticism of orthodox Calvinism is fairly well documented and the attack of early Unitarianism upon it are not difficult to trace. Now for the first time we have a gathering together and interpretation of the source material dealing with the rationalistic, deistic attack upon orthodoxy. The names of Benjamin Franklin, Ethan Allen, Elihu Palmer have long been familiar. They could not accept the traditional view of the authority of scripture. They operated with another theory of religious knowledge. How representative were they? Did they meet with any large popular response? Orthodox ministers at the time of the American Revolution were attacking these deists. Were the preachers erecting straw men that they might have the satisfaction of attacking something from the pulpit, something imaginary and distant that really had no vitality in it? Unfortunately the answer to these questions remains vague. The source material that Dr. Koch has been able to collect is disappointingly meager. The fault, however, appears to lie in the paucity of the sources themselves rather than in any want of diligence in research.

Like many of the other volumes in the valuable American Religion Series, of which this book is a part, the promise far outruns the achievement, both in regard to lucidity and to artistry. Nevertheless, it will be on the basis

of many more studies such as this that the history of religious thought in America will be based.

A. C. McGIFFERT, JR.

THE SOCIAL GOSPEL AND THE CHRISTIAN CULTUS

By Charles Clayton Morrison. New York: Harpers, 1933. 259 pp. \$2.00.

Dr. Morrison is a prophetic index finger pointing out the causes for the ineffectiveness of the social gospel. The social gospel has made no dent upon contemporary Christianity because it has not created for itself adequate forms of worship; it has not forced theology to rethink itself in terms of social life (which is more than the application of a theory of social patterns of thought to the interpretation of the history of Christian doctrine); it has barely begun to break down the asocial barriers of denominationalism; it has never ethicized personal evangelism.

His is a serious indictment and a searching analysis of the arrest of the social gospel. Dr. Morrison, however, is not without hope that the social gospel may become domesticated within the Christian movement. For himself he finds reinforcement for his faith by reference to the what he understands to be the point of view and practice of primitive Christianity. In such a reference, to be sure, he will hardly carry many with him. The fallacy of using such an appeal to the authority or inspiration of the past as a principle of cohesion (i.e., a social instrument) should be clear. One has only to think of Barthians and Buchmanites (the First Century Christian Fellowship) who derive from primitive Christianity a set of precedents that quite contradict Dr. Morrison's.

Dr. Morrison calls for a revival of the priestly ministry, which he carefully and winsomely defines. The priest's business is to complete, to acclimatize the prophet's work. The strength and weakness of this brilliant book appears at this point in the exposition. The author is himself of the prophetic type. Were he of the priestly type he would have had more to say by way of concrete suggestions for modifying worship, theology, and church in the interests of the social gospel. He would have en-

couraged and inspired us by gathering together samples of the successful functioning of the priest of the social gospel in our own day. The hesitant reader and perplexed follower wish he had included more references like that to Walter Rauschenbusch's *Theology for the Social Gospel* and to the chaplaincy and Christian pacifist issues. He would also have recognized more intimately and sympathetically the difficulties of domesticating the social gospel.

But when it comes to being a prophet of the social gospel and an expositor of the problems that confront its exponents Dr. Morrison speaks with a commanding voice.

A. C. MCGIFFERT, JR.

A HISTORY OF CHRISTIAN THOUGHT

By A. C. McGiffert. New York: Scribner's Sons, 1933. Vol. II. xii+420 pp. \$3.00.

In spite of the other masterly works of the late Dr. McGiffert, I am inclined to call the two volumes which represent his last literary undertaking his *opus magnum*. It is a work of ripe scholarship, representing a lifetime of diligent study and deep meditation. The result is evident on every page in masterly knowledge of the subject and in mature judgment based upon comprehensive and all-embracing acquaintance with all the factors in the case. To be sure, the wealth of material treated had to be so compressed that an elementary student would miss the environmental background necessary to make fully clear the impact of such factors upon the development of the thought of the representative thinkers. But for a more advanced student who is sufficiently acquainted with the history of Christianity to be able to supply the background, these two volumes dealing with the development of Christian thought will prove invaluable. The present work, volume two, deals with the Western thinkers from Tertullian to Erasmus. It is greatly to be regretted that death prevented the author from completing the projected third volume. But his *Rise of Modern Religious Ideas*, published in 1922, covers the subject of the third volume to a considerable extent.

MATTHEW SPINKA

THE SHORT BIBLE

Edited by Edgar J. Goodspeed and J. M. P. Smith. Chicago: The University of Chicago Press, 1933. 545 pp. \$2.00.

Selections from the Old and New Testament are arranged in chronological order. The translation of the Old Testament by J. M. P. Smith and of the New Testament by E. J. Goodspeed is used throughout. There is a selection from the Apocrypha to add to the impression of chronological development. Before each group of selections there is a brief critical or historical introduction. The whole volume makes the best, most usable Bible for the modern reader ever yet printed.

Introducing the reader to the New Testament through the earliest epistle, Paul's first letter to the Thessalonians, does not seem altogether happy. Should those who wish to appreciate the genius of Dickens or Shakespeare begin with the first literary efforts of these authors? Would not the average reader of the New Testament be more interested in reading first something about the life and words of Jesus as contained in the Gospels before attempting to understand the letters of Paul?

Likewise in the Old Testament, does the reader appreciate the courtesy of being introduced to Amos before he has a chance to read anything of the way that the Jews came to settle in Palestine and to develop their culture? The Psalms are left in numerical order without attempt to rearrange them in chronological sequence; would not the reasons that prompted this sequence apply equally well to the conventional arrangement of the books of the Bible as a whole?

BENJAMIN W. ROBINSON

WORLD DRAMA

Edited by Barrett H. Clark. New York: D. Appleton & Co., 1933. 2 vols. 663 and 685 pp. \$10.00.

On my book shelves are numerous anthologies of drama—of Greek plays, of medieval plays, of European plays, of biblical plays, of one-act plays, of plays for little theaters, of religious dramas, and so on, but until Mr. Clark's volumes, just published, no adequate anthology of world-drama has been available.

He has endeavored to offer in these two volumes a panorama of the dramatic achievements of the whole world from the ancient Greeks to the plays of Ibsen. Anthologies are apt to be academic, that is, selected by some professor who has in mind a definite set of criteria such as representative geographic backgrounds or contemporary philosophic ideas. Apparently Mr. Clark made his only criterion the power of a play to interest and move him as a modern man. For that reason this collection deserves more than any other to be recommended to the modern layman. A few of the selections in the first volume will illustrate the delights that are waiting here for the fireside reader: Aeschylus' "Prometheus Bound," Sophocles' "Antigone," Aristophanes' "Clouds," and Plautus' "The Captives." From ancient India he has included Kalidasa's "Sakountala." From medieval Europe "Adam," "The Wise Virgins and the Foolish Virgins," and "The Second Shepherds' Play" (among others) all of which have humor as well as dramatic force. From England of the thirteenth to eighteenth centuries he includes Christopher Marlowe's "Faustus," Thomas Heyward's "A Woman Killed with Kindness," and Goldsmith's "She Stoops to Conquer." Many of the translations were made especially for this anthology. Among these probably the most important is "The Chalk Circle" by an anonymous writer of China of the thirteenth or fourteenth century.

The plays in the second volume are from Italy, Spain, France, Germany, Denmark, Russia, and Norway—not always the best-known plays but every one of them seems to be worthy of its part in this pageant of the life of man.

I should like to be able to find something to criticize adversely in this anthology, for anyone who turns out as many books as Barrett Clark ought to be discouraged or in some way repressed, but at the present moment the only thing that dampens my enthusiasm is the price the publishers are asking—five dollars per volume. It is worth it, of course, but who has ten dollars to invest in two books these days? This sort of collection should be published and sold by the methods of mass production for there could be no better means for the promotion of

adult education and the culture of the masses of people; but the price restricts the use of the volumes to those who need them least.

FRED EASTMAN

TWELVE MONTHS OF DRAMA FOR
THE AVERAGE CHURCH

By Dorothy Clarke Wilson. Boston: Walter H. Baker Co., 1933. 287 pp. \$1.50.

This collection contains some of the best and some of the worst of Mrs. Wilson's work. Among the best are "The Far Country"—the story of Abraham, "The Lost Crown"—a dramatization of Paul's defense before Agrippa, and "A Good Soldier"—another story centering around Paul. In these biblical plays she has achieved a continuous and rising conflict together with an emotional climax of considerable power. She has shown much less dramatic ability, however, in her modern plays such as "The Unlighted Cross." This play is labeled "A Drama of Christian Education" and it portrays a struggle of a young pastor to persuade his church officers that their church has a duty to minister to the recreational life of the young people of the parish. Symbolically the electric cross in the church won't light until the church officers have had a change of heart on this policy. The publishers report this play, separately, has been one of their best sellers. I am skeptical enough to believe that its sale has depended partly upon an excellent title and partly upon the fact that most plays are chosen by pastors and other professional church leaders who, in a moment of weakness, would select this play because it makes the pastor the hero and the church officers hypocrites. Also it provides an opportunity to use at the center of a play a lighted electric cross which, for better or worse, has become part of the equipment of so many churches. In spite of its large sale, however, this play is utterly lacking in artistic merit and in any permanent religious value.

However, the collection as a whole represents a definite step forward in the slow process of building up a body of worthy religious dramas.

Mrs. Wilson has provided a worship service for each play. They are all fairly easy to stage and are free from royalty requirements.

FRED EASTMAN

THE MARCH OF FAITH

By Winfred Ernest Garrison. New York: Harper & Bros., 1933. viii+332 pages. \$2.50.

What James Truslow Adams and Charles Beard have done for the social and economic history of our country has been attempted with considerable success and literary skill by Dr. Garrison as far as the religious field is concerned. His *March of Faith* is a popularly written "story of religion in America since 1865," covering a period as a rule not dealt with in any adequate fashion elsewhere. There is a wealth of material in his work, portraying the eventful period since the Civil War with sympathetic insight and understanding, which enables the reader to grasp clearly the present situation and to understand the trend of the American religious development. The book is not only instructive, but thoroughly enjoyable.

MATTHEW SPINKA

VICE IN CHICAGO

By Walter C. Reckless. Chicago: University of Chicago Press, 1933. 314 pp. \$3.00.

Dr. Reckless holds that the changes in the extent, distribution, and control of vice have been related to the fundamental changes taking place in city life and have not been dependent in large measure upon law enforcement drives. The formal control of vice is well nigh impossible. The active control is in the formation of the "character" of the human beings who make up the community. He has made a careful study of the way in which vice has operated in Chicago and of the changes which have taken place since the Vice Commission report of 1911. According to him there are not as many houses of prostitution nor as many prostitutes as there were in 1910. These houses are not so open nor so concentrated as then. Prostitution is more clandestine. Negro prostitution has greatly increased due to the conditions of the neighborhoods in which Negroes live. The prostitute is not so easily identified today and may more readily escape from her class and become integrated in the organized life of the community. These are only a few of the hundreds of interesting topics which are discussed in this study. Church workers have set their faces against prostitution and vice.

Here is an opportunity to see how this ancient evil operates today in a great urban center.

SAMUEL C. KINCHELOE

CHICAGO AND THE BAPTISTS

By Perry J. Stackhouse. Chicago: University of Chicago Press, 1933. 250 pp. \$3.00.

The story of the Baptists in Chicago is told in their relationship to the Baptist denomination, various other Protestant groups, the many manifestations of religion, and in relation to the rise of the city itself. There is in this volume an accurate, authentic, yet intimate history based upon records, documents, and the first-hand experiences of people now living. The book will be an important source book for future generations. It has special significance for an understanding of religion in the city because it serves as a case study of the reactions of one of the major denominations to the various phases through which a city passes as it grows from a village to a great metropolitan center. The life of the church is related to the settlement of the city, to the pioneer days, to the strife caused by the question of slavery, to boom and depression, to the fire and the building of the new city, to the coming of the various populations, which have composed the city, and to the rise of local institutions such as the settlements and the University of Chicago. It is an intimate record which permits the reader to live vicariously in the first century of the Baptists in Chicago. The only adverse criticism here offered is that the inter-relationships of the Baptists with the changes of city life might have been more clearly brought out.

The author of this volume has been the pastor of the First Baptist Church of Chicago for the past twelve years. He has had intimate acquaintance, not only with the Baptists and other religious groups, but with the life of Chicago. Many readers will be deeply grateful to him for the task which he has done so well.

SAMUEL C. KINCHELOE

THE THIRD AMERICAN REVOLUTION

By Benson Y. Landis. New York: Association Press, 1933. 156 pp. Paper binding, \$0.75.

The Third American Revolution which began gathering force shortly after the national

election of 1928, broke on March 4, 1933. The first and second American revolutions are dated 1775 and 1861 respectively. All three are interpreted by Dr. Landis in terms of an agrarian revolt against urban, industrial domination. The present crisis has the added momentum of urban workers and a large middle class which, finding itself without buying power, joined with the farm forces of the South and West in the Roosevelt landslide. In nine concise, informative chapters Dr. Landis takes up the working out of the "new deal" with regard to experimentation in national planning, money, banks, industrial control, farm regulation, "Let the Seller also Beware," "Domestic vs. Foreign Policy," and concludes with an interpretation of the Revolution to date which is characterized as a "young robust collectivism waging battle against the hard-fisted pioneer." For the convenience of discussion groups the Appendix divides the book into thirteen topics with suggestive assignments and questions. This is a valuable handbook on the subject for individual reference or classes of adults and young people.

CARL R. HUTCHINSON

CHRISTIANITY IN THE BALKANS

By Matthew Spinka. "*Studies in Church History*," Volume I. Chicago: The American Society of Church History, 1933. 202 pp. \$3.00 to members, \$4.50 to non-members.

This is an outstanding contribution to cultural history and to history of the Balkan Slavs in particular. It is founded on wide linguistic attainments and thorough research in a difficult and almost forbidding field heretofore inadequately developed by eastern scholars and virtually neglected by western scholars. The American Society of Church History is to be congratulated on inaugurating its "Studies in Church History" with such a work.

The author has wisely chosen to limit this pioneering effort to the period ending with the Turkish conquest of the Balkans. He devotes a chapter to the collapse of Graeco-Roman Christianity and the beginnings of the Slavic. The second and third chapters are given to the story of the conversion of the Bulgarians and the founding of the Bulgarian patriarchate. Then the conversion of the Serbs is traced prior

to the time of St. Sava. This is followed in turn by an account of the Bulgarian church under the second empire. The rise and fall of the Serbian church is traced through its checkered career, while the concluding chapter is an analysis of Bogomilism in Bosnia and Hum (Herzegovina) to the Turkish conquest and the conversion of many Bogomils or Patarenes to Mohammedanism. An excellent bibliography, including the fundamental sources and the most important monographs in some seven or eight languages, adds to the value of the work.

That the author has produced much more than a church history is clear throughout. If history is to be conceived of as something more than past politics and economics, it must synthesize knowledge from all fields of human experience. The work under review throws new light not only on the social and intellectual history of the Balkans, but on the political and economic as well. In no other place is the disastrous rivalry of Rome and Constantinople for the spiritual and political domination of the Slavic hinterland so clearly and decisively exposed. The slow, halting, and hesitating transition from the first conversions to Christianity for political expediency to the complete and permanent acceptance and triumph of Byzantine Christianity after numerous and often vital compromises, is for the first time portrayed in an authoritative manner from the best available records.

From it all we see that the Slavic peoples gradually abandoned much of their primitive pagan culture for Byzantine Christianity and civilization and emerged as strong and virile national Christian cultures which four centuries of Turkish rule did not destroy. Although the Slavs conquered the Balkans politically and economically, the Byzantine spirit in turn subdued them. But in spite of this, the Bulgarians, Serbs, Croats, and Slovenes did not lose their identity, their language, and their nationality, as did the Vandals, Lombards, Visigoths, or the "Varangians" in Russia. To problems of this nature the book gives many clues heretofore unavailable to a wider reading public.

ROBERT J. KERNER

UNIVERSITY OF CALIFORNIA

MORE SERMONS

Blundering into Paradise. By Edgar Dewitt Jones. New York: Harpers, 1932. 126 pp. \$1.00.

You and Yourself. By Albert George Butzer. New York: Harpers, 1933. 117 pp. \$1.00.

Richmond Hill Sermons. By J. D. Jones. New York: Harpers, 1933. 285 pp. \$1.50.

The Ground of Faith and The Chaos of Thought. By Oliver Chase Quick. New York: Harpers, 1932. 152 pp. \$1.50.

Here are four Harper volumes of sermons; and they are all good. The first two are numbers in the new series of books, each of which is to include ten sermons, all by the same man, for one dollar. My personal preference is Edgar Dewitt Jones. His sermon on "Jesus—An Unfinished Portrait" has seen print before, and deserves to see print again. I think it a masterpiece. Any preacher who can read it and not be inspired to tackle the same challenging subject, perhaps from a different angle, ought to have his head examined. The third volume is by a different Jones; Jones of Richmond Hill Church, Bournemouth. I don't like them so well, but many who read them will like them better. They are biblical and churchly in tone, and their major emphasis seems to me to be doctrinal. Canon Quick's book is what one might expect of a scholarly Anglo-Catholic in these days when the whole idea of God is being called up for reinterpretation. I'll have to confess that I think it weak, in comparison with the recent triangular conversation about God, which appeared in the *Christian Century*, and has since been put into book form. But this volume of Quick's will make a good minority report on the same subject. Better spend two dollars and get at least the first two books named above. The other two, for most American preachers, will do to leave for some time when they can be secured from a library on loan.

CHARLES STAFFORD BROWN

VOICES OF LIVING PROPHETS

Compiled by Thomas Bradley Mather. Nashville: Cokesbury Press, 1933. 299 pp. \$2.00.

This is a volume, not a book. The compiler persuaded some really great preachers, and some preachers not so great, to send him a ser-

mon. He then put these collected sermons together. The only visible unity is furnished by the binding of the book.

But these are carping criticisms, after all. Who has any right to complain about technical peccadilloes when a volume contains sermons by Gaius Glenn Atkins, Walter Russell Bowie, Harry Emerson Fosdick, James Gordon Gilkey, Albert W. Palmer, Russell Henry Stafford, and others? The others are not as anonymous as this review makes them sound, either. Most of these sermons have appeared in print elsewhere, or their authors have preached other sermons on the same subjects, which sermons have been printed. All the same, this is a good collection of sermons by fine present-day preachers. If there is a valid adverse criticism, it is this: All these men have been so frequently asked for sermons that a modern sermon-taster will have the suspicion, after reading this volume, that maybe this compiler wasn't quite as lucky as he might have been. Not even Fosdick can hit the ball every time. I have read many other sermons by him that struck me much more forcibly than the one he contributed to this collection. And the same might be said for most of the other contributors. A good collection, anyhow; and that's not surprising when you read the names of the preachers who helped make it.

CHARLES STAFFORD BROWN

PREACHING AND THE SOCIAL CRISIS

Edited by G. Bromley Oxnam. New York: Abingdon Press, 1933. 234 pp. \$1.50.

Here is the bound volume of the series of lectures on preaching, delivered last year before the Boston University School of Theology, and rescued from oblivion through the kindly offices of the president of DePauw University, who edited the volume. The lecturers are men well known to the American pulpit and classroom; men such as Kirby Page, Jerome Davis, Harry Ward, Burris Jenkins, Bishop McConnell, to mention only five of the twelve. Each takes a specific topic relative to present-day preaching, and tells the School what about it. Kirby Page—believe it or not—spoke and wrote on socialism, telling his hearers what preachers and preaching must do to be saved, when facing the challenge of a planned and mu-

tually responsible society. Jerome Davis did the same for the challenge of communism, and Harry Ward put the preacher in his proper relation to the industrial order. And so on down the list. The weakest chapter in the lot is—to my mind—the one by Bishop Hughes on preaching and prohibition. And I think the strongest one is the one by Kirby Page. I hope you won't get the idea that there is an orderly decline in quality from the first to the last through this volume. That's not true. And maybe I'm wrong about Bishop Hughes. Anyhow, this series of lectures is well worth the price asked.

CHARLES STAFFORD BROWN

NEW TESTAMENT TIMES IN PALESTINE

By *Shailer Mathews*. MacMillan, 1933. 307 pp. \$2.00.

This is a new and revised edition of a familiar classic. First published in 1899, and reprinted in 1900, 1902, 1904, 1906, and 1908, it was revised and once more went through a series of reprintings, the last of which was in 1929. Now again revised, it greets the world in its old familiar appearance and with the same authoritative and scholarly air which it has always carried. The name is an adequate description; it is a history of the Graeco-Roman-Jewish world from 175 B.C. to 135 A.D. It needs no praise, since it stands alone in its field.

CHARLES STAFFORD BROWN

THE CAREER AND SIGNIFICANCE OF JESUS

By *Walter Bell Denny*. New York: Thomas Nelson & Sons, 1933. 466 pp. \$1.60.

Intended to be used as a textbook of seminary grade, on the life and teachings of Jesus, this book offers the minister and the teacher of an adult class a particularly well-balanced and orderly outline of study. It is critical, carefully historical, meticulously outlined and indexed, and carries a series of most excellent maps. The author's point of view is of course in harmony with the attitudes and findings of scholarship. And yet this is not a mere recital of data. After detailing the career of Jesus, the

author seeks to interpret his significance, the entire second half of this volume being given over to this purpose. Beginning thus with the resurrection, the author traces, in eleven chapters, the growing and abiding elements in the Christian tradition—all of them focused upon the man Jesus himself. The concluding chapters are especially good: "Jesus and Historical Christianity," a study of the forces that have modified the original message of Jesus; "Jesus and Modern Civilization," a study of the message of Jesus confronting today's major problems; and "The Authority of Jesus," a study of the timeless elements in Jesus' character and teachings. I'm glad I own this book. I'm glad I didn't have to pay cash for it; but just the same, if I had known about it, I would have made the purchase anyhow. And starting soon, I'm going to pass along some of this great study to some of my parishioners.

CHARLES STAFFORD BROWN

IMMORTALITY AND THE COSMIC PROCESS

By *Shailer Mathews*. Cambridge: Harvard University Press, 1933. 51 pp. \$1.00.

Dean Mathews believes in personal immortality. His exposition of his faith provides the best Ingersoll lecture since Professor Lyman's in 1926. Moving familiarly among the concepts of science, he remains untimidated by the authority of science and believes it is "no more precipitate to be hypothetically constructive than it is to be dogmatically destructive." Cogently he relates his philosophy of process and organism to the problem at hand. If he declines to know too much, he refuses also to be content with less knowledge than he may have.

It is typical of Dean Mathews that his irrelevancies are always meaty. His distinction, for instance, between belief in immortality and the pictures with which it has been set forth is a capital digression. He concludes on a characteristically Mathean note: those of us who believe in immortality can look forward to that supreme test "with the stoical assurance that we shall never know we are mistaken."

A. C. MCGIFFERT, JR.

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

BOOTH, H. K.: The World of Jesus
CLARK, A. C.: The Acts of the Apostles
GLOVER, T. R.: The World of the New Testament
GOGUEL, M.: The Life of Jesus
GRANT, F. C.: The Growth of the Gospels
TAYLOR, V.: The Formation of the Gospel Tradition
WILLIAMS, A. L.: Talmudic Judaism and Christianity

Church History:

ADAMS, J. T.: The March of Democracy [2 vols.]
BOYCOTT, D.: The Secret Story of the Oxford Movement
BUCKLEY, G. T.: Atheism in the English Renaissance
CASE, S. J.: The Social Triumph of the Early Church
DEXTER, F. N. (ed.): A Hundred Years of Congregational History in Wisconsin
GARRISON, W. E.: The March of Faith
HUNT, R. N. C.: Calvin
HUTCHINSON, P.: The Ordeal of Western Religion
MCGIFFERT, A. C.: A History of Christian Thought (2 vols.)
MACKINNON, A. G.: The Rome of the Early Church
MACKINNON, J.: The Gospel in the Early Church
SMITH, H. J.: Chicago's Great Century
SPINKA, M.: A History of Christianity in the Balkans
SWEET, W. W.: Methodism in American History

Missions and the Science of Religion:

BRADEN, C. S.: Modern Tendencies in World Religions
SCHWEITZER, A.: Out of My Life and Thought

Philosophy, Psychology, and Science:

CABOT, R. C.: The Meaning of Right and Wrong
SHOREY, P.: What Plato Said
WHITEHEAD, A. M.: Adventures of Ideas

Christian Theology:

AUER, J. A. C. F.: Humanism States Its Case
BARTH, K.: The Resurrection of the Dead
BRIGHTMAN, E. S.: Moral Laws
COOK, E. A.: Must We All Become Atheists?
GILKEY, J. G.: What Can We Believe?
HENSON, H. H.: The Oxford Group Movement
HOLMES, J. H.: The Sensible Man's View of Religion
INGE, W. R.: Things New and Old
KNUDSON, A. C.: The Doctrine of Redemption

- KRUMBINE, M. H., ed.: The Process of Religion
LYMAN, E. W.: The Meaning and Truth of Religion
McCONNACHIE, J.: The Barthian Theology and the Man of Today
MACKENZIE, W. D.: The Christ of Christian Faith
RAVEN, E. E.: The Heart of Christ's Religion
SÖDERBLOM, N.: The Living God
SWIFT, A. L., JR.: Religion Today
UNDERHILL, E.: The Golden Sequence
VAN DUSEN, H. P.: The Plain Man Seeks for God
- Pastoral Theology:* AMES, E. S.: Letters to God and the Devil
DRESSER, H. W.: Knowing and Helping People
GILKEY, C. W.: Perspectives
KRUMBINE, M. H.: Little Evils that Lay Waste Life
LUCCOCK, H. E.: Preaching Values in the Old Testament
MACFARLAND, C. S.: Christian Unity in Practise and Prophecy
OXNAM, G. B. (ed.): Preaching and the Social Crisis
SEARLE-BOWERS: Contemporary Religious Thinking
SOCKMAN, R. W.: The Unemployed Carpenter
TITTLE, E. F.: A World that Cannot Be Shaken
WORCESTER, E.: Making Life Better
- Social Ethics:* BENTWICH, N.: The Religious Foundations of Internationalism
BRUNNER, E. DE S.: Rural Society Trends
BUTTERFIELD, K. L.: The Christian Enterprise Among Rural People
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